525 stake (tiku) must be paid to the winner, for the conditions of a wager are inviolable (chirt kaytpaydy). If they staked a sister and she is ashamed to marry because of a lost wager, then her kalym can be paid in her place, or tyuya bastagan toguz, often equalling the value of a kalym (Turgai). In the Kurama uyezd they dispute about an object seen at a distance, for 2-3 rubles. Bii Sultan Kanaev compares wagers to games of chance, for example, cards, which incidentally are known only to urban Kazakhs.

Kukbure.

•526 They put on kukbure (they skin the kid) on joyous occasions (1)

1. According to the Kazakhs, in Bukhara kukbure takes place also on mournful occasions.

such as escorting the daughter with her bridegroom, the arrival of the bride at her father's house, the birth and the circumcision of a son, Moslem holidays and the arrival of a welcome guest.

The person arranging the entertainment throws the kukbure, i. e., a kid or another young animal on the ground, with its head cut off. Those participating in the game bend over without sliding off the horse, and one of them lifts the kid up and races away, while the others chase him, take it away from each other, and beat each other /perebivaiut/. Outsiders who see the game from a distance, mount their horses and take part in it. /Inserted page. Picture. Caption: A Kazakh steppe beggar of the Perovsk uyezd. Drawing by V. Olivetskii./253/ The victor is he who succeeds in carrying the kid to some village where he throws it before the tent of the person whom he wishes to honor. This man, in his turn, either gives a kerchief or skull cap, etc., for the kid, or gives a new kid for the continuation of the game. 1/1 1/1 [Not reproduced -- A.]

Bayga.

The bayga is arranged primarily in the autumn, when the livestock are fatter, the people are free of work and provisions are cheap. Among the Kazakhs, occasions for the bayga are escorting a bride, the birth of a son, funerals and memorial services; among the Kirgiz it is only the latter occasion.

The bayga differs from the kukbure in that they race in only one direction all the way to a certain goal or sign, and the first to reach the goal receives prizes. The bayga cannot be without a prize (oldzha).

The goal consists of a stone or clay curbstone (chartak, sure, belgi) or else of a tomb itself (mola).

Both invited persons and univited take part in a bayga. (1)

1. Uninvited persons have free access to all celebrations of the Kazakhs. They invite people the day before saying: "Come tomorrow with the people (el menen)"

The distance can be 2, 4, or 6 tash, (2) in keeping with the

2. A tash = 8 versts /5 1/4 miles/.

value of the prizes established, and the quality of the race horses.

First of all they go to the point of departure quietly (yelib barady) with 2-4 conductors (aydauchi) who are armed with sticks in order to prevent the racers from starting at the wrong time. When they have reached the place, which was determined in advance, everyone is given a short rest, and then after a signal (bata) by the conductors of alla akbar, "God is great", they are all allowed to race at once back along the same path by which they have come. /254/ An hour after the departure of the race horses, the three year old foals (kunan) depart in the same order, but for a shorter distance (for example, 2 tash instead of 6 tash). The kunans arrive much sooner than the race horses, and therefore the prizes for the kunans especially are less valuable.

When the audience sees the race horses at a distance, the owners of the race horses ride out to meet them and encourage them (kuterme) and accompany them to the goal.

Those who reach the goal throw their skull caps, fur hats and in general what they have on their heads before the person who stands on the curbstone or tomb and gives out prizes. After all the race horses have arrived, these objects serve as proof that the goal has been reached.

If 20 race horses participate, only 7 prizes are designated. If there are 100 or 200 race horses, then there are 20 or 30 prizes. The first to reach the goal receives the highest prize, the second the next, etc. The prize can consist of livestock, long coats, pieces of matting and money. If the first prize is a horse, the last is often a goat or a kid. If the first prize is 100 heads of livestock, the last is 10 heads. They say that in the Auliye-Ata uyezd, Yamankul at the funeral of his father gave a prize of 1000 rubles, and a year later at the mem-

526 orial service he again arranged a bayga. In Chirchik, Taylibai gave several prizes, of which the first was 4 camels and 100 rubles in money. They reached the goal only on the second day.

According to Sultan Daulet Bushaev, the first prize is often tyuya bastagan toguz, consisting of a camel, a sealskin, a long brocade coat, a horse, a long coat, a sheep, a lamb, a goat, a kid. The second prize is not nine objects but a smaller number. The last prize is often a long coat. Where guests belonging to various clans take part in the races, the competition is seen not as a competition of individuals but of clans. The prize is received not by the victor, but his clan, which divides the prize among its members, or else gives it out to the remaining clans. For this reason the war cries of their clans are shouted in a bayga.

/255/ The following rules exist for races.

For the loss or death of a race horse, occurring during a race, it is customary to pay the losses without a fine. They evaluate the horse, and if they know that so and so much was given for it, and the owner demanded so and so much, they take the average between these. An owner who does not agree with this evaluation can present an oath from his clan on the justice of his own evaluation. The owner of the horse, taking into account that the same thing would have happened to it if he had been riding it himself, can agree to receive the prize won by this horse, instead of its value. The prize is adjudged by the biis, instead of the value of the horse, in a case where the horse dies immediately after reaching the goal, and not on the next day. However they can also sentence the payment of the value of the horse and beyond that a certain part, either one-third or one-fourth of the prize won (Torgai).

If two horses reach the goal at the same time, the prize can be divided in half. In case this is not agreed to, both horses are allowed to make a second run, and the first to reach the goal receives the entire prize, and the second receives the next prize following the other.

They do not have hired jockeys, and young men from among the kinsmen and acquaintances are allowed to race the horses. If one of the riders in the race dies, the owner of the horse gives his relatives the race horse with the prize it won instead of wergeld, and bears the expenses of the funeral. But if the owner of the horse does not wish to satisfy the relatives of the deceased in this way, they can demand wergeld on the assumption that he can never prove by witnesses or by oath that the death took place without people being at fault. If a boy offers to race himself and is killed during

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the race, wergeld is not paid.

At Kirgiz funerals they arrange single combat, called seis. Two young men (batyr) on good horses, armed with spears, try to push each other out of the saddle and down on the ground. Sometimes two women fight each other in this way. The victor receives a prize: 9 animals /256/ (tyuya bastagan toguz) among the rich, and 5 or 3 animals among the poor. The winner of the prize does not divide it with anyone.

Wergeld is not paid for death or mutilation in this competition.

Burials and memorial services.

764

A man who dies (1) during the night or in the morning is buried

1. The custom entered in the Budagov dictionary, under the word zhyrtu, that the Kazakhs tear the clothing of the dying person in order to relieve the agony, is not known among the local Kazakhs.

on the next day. One who dies in the evening is buried in the morning. In general the burial takes place as soon as all the close relatives gather for the ritual of the burial.

The deceased is usually carried on a litter of tent panels, /kerege/ if the grave is nearby and on a camel if it is far away.

Before the corpse is placed in the earth a prayer (iskat, pid"ya, daur, daur aylantyrady) is read. They give an animal to the mullahs to be divided among them and they also give to one of the poor people present, who is called mustakhikk (Perovsk uyezd).

According to the communication of Torgai, immediately after the corpse has been washed, they lead a camel up to it from the right side, and throw the bridle over the corpse to the mullah, who is sitting on the other side, saying to him: "We have designated you for the cleansing of sins by prayer (namazning kafaratiga seni koydyk). Do you take upon yourself the sins of the deceased for not performing (kaza) the prayer five times daily?" The mullah answers three times that he takes it, and receives a camel or a horse. This ritual can be carried out at first with a camel, then with a horse, a bull, finally with a ram. When they have no mullah, this ritual, called daur, is carried out by a kinsman.

After this the ritual of burial (dzhanaza) is carried out, for which /257/ the imam receives a sheep or another reimbursement. For reading the Koran after the funeral the mullah again receives a

/220 cont./
793 to supplement their education they travel to the learned centers of Islam -- to Bukhara, Khiva, Tashkent, and Samarkand (1).

1. The volost mullah is called akhun. The chief spiritual figure (with the power of our /Eastern Orthodox/ bishop /arkhierey/) is the Mufti, who lives in European Russia.

799 Recently, with the intensification of connections with the Moslems
777 of Central Asia, /221/ Islam has begun to take deeper root.
788 /Illustration appears here./ This can be deduced indirectly by the increase of pilgrimages to Mecca. In 1901 up to 300 pilgrimage tickets were issued in Omsk.

796 Among the holidays we will mention "Kurbanayz" ("the
782 sacrifice," symbolizing the offering of Isaac as a sacrifice). On this holiday it is necessary to slaughter (offer as a sacrifice) the best male animal (horse or bull, "so that in the other world, when the sinners are driven through hell along a thin tightrope as sharp as a saber, they will have something on which to ride"). Usually one animal is slaughtered for every seven persons. According to an old custom the rich invite all the poor of the village to eat with them. The hides of the animals go to the mullah. The
796 holiday is accompanied by games and amusements. Of these the
●526 races, in which girls also take part, are popular. The adults delight in the running of their best racers, while the young people amuse themselves by chasing each other. If a young man catches a girl, he is permitted to kiss her. If he fails to catch her, the girl will chase him back. This is a movable holiday.

796 In memory of the fasting of Mohammed, there has been
785 established a thirty-day "uraza" (fast), and the month of this fast is called "Ramazan." During this time the Kirghiz /Kazak/ is obliged to renounce food and drink from sunrise ("as soon as only a thread is visible") until sundown. Eating is permissible only at night. The Kirghiz /Kazak/ have adapted themselves to this by eating and drinking all night and sleeping during the daytime. In winter this fast passes easily, but in summer, when

S
563 /The New Uighurs/
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rites. Even the poor give Tomashan, evening parties, to enjoy themselves.

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563 7. Guardians of national customs
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In Sinkiang, as in most Moslem communities, there are Sheikh-I-Islam, or guardians of public customs and morals. The people elect them, and their title is sanctioned by the district Khukum-Kazay. They receive no pay, but they are accorded honor and respect. Their duties are to guard over the morals and customs of the people, and to inspect the quality of goods sold in the bazaars and protect the consumers' interests. In the old days, the Sheikh-I-Islam were also to see that the women veiled their faces and that the men attended the mosques.

E. The Kazakhs

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563 1. The people
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The Kazakhs are one of the important peoples in Sinkiang Province. They and the New Uighurs are often referred to as people of one origin. According to legend, the early ancestor of mankind had two sons. One was timid and mild, the other tough and quick-tempered. The timid son was diligent in farming, but the other had no interest in cultivating the land, so he was driven away from home. The son who stayed on the farm became the ancestor of the New Uighurs; the other, of the Kazakhs. Another legend has it that the Kazakhs of Sinkiang are descendants of the younger brother of Chingis Khan.

S
563 The Kazakhs are nomads who have settled in the northern part of this region, northwest of Ili. Few of them farm. They
K
526 are noted for their horsemanship. Children begin riding when
[131] they are very young, and little boys and girls are fastened to
[241] their parents' horses so they will become accustomed to all kinds of techniques, tricks and fast riding.

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563 The people belong to the Islam faith. Because of their nomad-
K ic way of life they have few mosques. They pray at definite
271 times, wherever it is convenient, always standing to face Mecca.
782
2. Patterns of living

a. Dwelling

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563 As the people lead a nomadic life, they have definite periods
K in the yearly cycle for moving their tents. During the summer
221 they journey from one pasture to another; in autumn they are busy shearing the sheep, stringing the hay, harvesting crops and preparing their winter quarters; the winter is the time for rest and relaxation.

S
563 During the summer they need light-weight tents. The shape
K of the Kazakh summer tent is similar to that of the Mongols,
342 except that the Mongolian yurt has a round top and the Kazakh tent has a curved tip. This difference can be noted from afar.

The winter dwellings of the Kazakhs are permanent buildings

1: Washington S-4 (no date) 1956 AF13 Northwest China AF13
Sinkiang AI1
Kazak RQ2
Monguor AE9

/The Kazakhs/

S 563 M 462 533 533 [191]

4. Work and leisure

The division of labor between men and women is like that of the New Uighurs. Also like the New Uighurs, they love to sing and dance and otherwise enjoy themselves. Because of their hard life, their songs carry a meloncholy quality, and their dance is simple.

It has been mentioned that the people are noted for their expert horsemanship. Most of their games are played on horseback. There are three which may be played by all ages. One, similar to the baigi of the Kirghiz, is called "Run for the Sheep." Men on horseback chase a sheep, attempting to drive it along a designated course to a finish line. With perhaps a hundred horsemen participating, this game may become quite chaotic.

S 563 K 52L

In the "Pick up Race," the riders hold themselves on their horses with only their legs, and bend down from the saddle at full gallop to pick up silver coins from the ground. The one who picks up the most coins and stays on his horse's back longest is the winner.

The third game, "Girl Chase," is commonly played by the youngsters. The crowd selects a boy and a girl, who ride off together to a designated starting point. On the way, the boy is permitted to say anything he wishes to the girl, and she, no matter how provoked or embarrassed, must tolerate it for the time being. When the referee gives them the signal to return, the boy rides hard with the girl in pursuit. If she catches him, she may punish him for his comments by hitting him with her riding whip. This game serves love-making purposes besides developing riding ability.

N *563 M 13 36 311

F. The Mongours

1. The people

The Mongours settled largely, and still live, on the north bank of the Yellow River. The country is adapted primarily to cattle breeding, but most of the plains and the largest of the valleys have been opened to cultivation. The people were formerly ruled by chiefs, and the clans scattered between two major tributaries, the Hsi-ning and the Ta-t'ung, of the Yellow River. (The word clan is used here to designate a group of people who have a common surname, are ruled by a common chief and share a common territory.) The Mongour clans trace

N *563 M 614 622

[195] their presence in the Hsi-ning district as far back as the Yüan Dynasty (1260-1368). In the Ming Dynasty, a fixed territory was assigned to the chief of each clan, and from then on they enjoyed a peculiar kind of local autonomy under their own clan chiefs.

The origin of the Mongours has been a puzzle to researchers. One idea is that they are a mixture of the Aryans and Mongols; another, that they are Chinese and Tangut. Some Chinese con-

N *563 M 144 174

765 main banquets are given at the funeral feasts (ash) which are 40 days after the death and one year after it. At these funeral feasts they put on horse races and a feast, and as a result they are very expensive for the relatives.

527 [796] Holidays. The Kazakhs do not keep the Moslem holidays particularly, though they do observe certain fasts(uraza) and celebrate certain days, for example, Kurban-Bairam and others. Their chief celebrations, however, are of a family or folk character, that is, weddings, funeral feasts, or celebrations held on some kind of joyous occasion in the family of a rich and well-known man. Celebrations in such cases often take on a general character and acquaintances and strangers come together there. The celebration begins with a general feast and only then proceeds to the 526 games. The chief amusements are the horse races (baiga) with prizes which are often quite considerable. After this, contests between strong men are very popular, but they never involove fighting with the fists. Finally there is foot racing but the prizes for this 524 are quite insignificant. Games among the young people of both sexes are quite common. The most amusing is the one in which a girl is mounted on a horse and armed with a whip, and is followed by young men. Whoever overtakes her and catches her has the right to kiss her and is allowed other minor liberties, but the amazon is an expert with the /345/ whip and strikes down unwelcome suitors at full length with blows, to the great delight of the onlookers.

527 54 According to Kazakh custom an honored figure is chosen at the celebration to distribute prizes and direct the entertainment, a bey